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M E M O I R S

O F T H E

L I F E

O F T H E

Rev. Mr T H O M A S H O G.

[Price Sixpence.]

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A B R I D G E M E N T

O F T H E

M E M O I R S

Of the L I F E of the

Rev. Mr T H O M A S H O G.

Minister of the Gospel at Kiltarn, in Ross.

C O N T A I N I N G,

Some wonderful and glorious displays of the divine
condescension to him, and to others by him.

To which is annexed,

An Abstract of Mr H O G's manner of dealing with
Souls under their first Awakenings.

By W. A U G U S T U S C L A R K E.

This account is truly worthy the perusal of every
Gospel Minister, and every true Follower
of the L A M B.

The Secret of the L O R D is with them that fear
him, P S A L M xxv. 14.

L O N D O N :

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Gracechurch-Street.

M D C C L X X I X.

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A B R I D G M E N T

W. Musgrave

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DEAR READER,

THE following invaluable account of the wonderful power of God, and the aboundings of rich grace having proved to my soul like *Apples of gold in pictures of silver*, also respect for the memory of the man of God, and an hope of their being made useful to such as read them, were the motives which induced me to send this Abridgement abroad.—One would wish to gather up the very fragments that remains of so eminent a servant of the LORD JESUS CHRIST.

W. AUGUSTUS CLARKE.

Redcross-street, N^o 16,

Feb. 27, 1779.

Author of the *Bed of Sweet Flowers* ;
or, *Jewels for Hephzi-bah*.



de

W. AUGUSTUS CLARKE.

British Museum, No. 10.

1850.

Author of the *History of the Jews*,
of *Jews for the Sabbath*.

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THE lives of eminent saints, wherein are represented their experiences of the divine all-sufficiency, goodness, condescension, and immutable fidelity; their attainments in a holy and heavenly frame of heart and conversation, and their extensive usefulness in the various spheres to which Providence had assigned them, have been justly accounted amongst the most agreeable productions of the press. They afford pleasure and edification at once: while the reader is delighted with the historical incidents, his mind is insensibly led into an high esteem, and emulation of that goodness by which the subject of the piece was distinguished: they set the truth and power of christianity in a strong and affecting light, and may not, without reason, be regarded as additional credentials, whereby the excellency of the religion of CHRIST is attested. In them we behold what the wisest of men could not think of without astonishment, *That God does in very deed dwell with men on the earth*; nay more, dealeth familiarly with them, while he makes them previously acquainted with

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his secret designs both of judgment and mercy, and displays his divine power, and the efficacy of his grace, through their infirmities, subduing and conquering the most hardened obstinate sinners to himself; and while he, as it were, resigns himself to the command of their prayers, and makes them the subject of the angelic care and superintendence.—Thus also the lives of the saints are perpetuated on earth, and these stars which once shone in our hemisphere, though now translated to the regions of glory, yet continue their benign influence upon us: to supply the want of these sacred intercourses, whereby christians have been accustomed to edify one another, we hereby partake the fellowship of the saints in passages, and learn, for our spiritual improvement, the exercises of their hearts under the various dispensations of divine Providence, and their happy experiences of the LORD's care over them, and gracious manifestations of himself unto them for their encouragement, and relief from all their trials and temptations.

There is not any of these purposes which the life of Mr *Thomas Hog* does not seem qualified to answer in an high degree. Considered both in his private and public character,

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character, he was an ornament to religion; his doctrine and life joined to recommend the truths and ways of God to men. He had entered fully into the spirit of true godliness, and found its sufficiency for supporting all the charges of life: hence he carried on a daily intercourse with heaven, and few enjoyed more evident expressions of the divine regard and condescension than he enjoyed.

Several passages related concerning Mr *Hog* are of a very extraordinary nature: and lest the scepticism of the present age, in relation to them, should prevail in some against the credit due to the evidence upon which the following facts are related, it is presumed to remind the reader, That, as they imply nothing contrary to reason, they do not forfeit a title to his belief by being above it; especially if they are otherways well attested, since they are obviously referred to a Cause, whose ways and thoughts are as far above the ways and thoughts of men as the heavens are above the earth: nor is there a necessity of resolving such matters wholly into the inscrutable deeps of the divine sovereignty. There are grounds laid down in scripture for expecting great things at

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the hand of God: *He is able to do far above, and beyond all we can ask or think*, and has positively engaged to *with-hold no good thing from them that walk uprightly*. The sacred history affords us examples of a more transcendent nature than any thing here recorded, the truth of which we are at as little liberty to question as the divinity of the book in which they are related.

One thing more the reader is entitled to know, That the following narration is extracted from several manuscripts wrote by different hands, of which there are a good many copies extant; and that every fact and principle contained therein, may be found in or other of the following accounts, namely,

1. A letter by Mr *William Stuart*, who succeeded Mr *Hog* as minister of *Kiltearn*, and was afterward removed to the burgh of *Inverness*, to the honourable Mr *James Erskine* late lord *Grange*. Mr *Stuart's* eminence and probity is yet well remembered by many: from him we have the greatest part of what may be accounted anywise extraordinary; and he declares, that he learned the same either from Mr
Hog

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Hog himself after his return to *Kiltearn*, or from old members of the session of *Kiltearn*, or from *William Balloch*, who served *Mr Hog* upwards of thirty years.

2. A letter to the same lord *Grange*, by way of supplement to the former, by *Mr James Hog* late minister at *Carnock*, whose amiable character is well known; he became acquainted with *Mr Thomas Hog* about the year 1676, when he was brought south to stand trial for conventicles (as private meetings for worship were then nicknamed) and they were for a time fellow-refugees in *Holland*. His information, which contains all that respects *Mr Thomas* before his ordination, with several passages of his after-life; and the casuistical remarks in the appendix were received immediately from *Mr Thomas Hog's* own mouth, except a particular or two, which he had from *William Balloch*, to whom both *Mr Stuart* and *Mr James Hog* give the character, that he was one of the most judicious, faithful and eminent persons they ever knew of his station.

3. A letter by the said *Mr James Hog* to lord *Grange* concerning *John Card*, *William Balloch*, &c.

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4. A particular or two is borrowed from the life of *J. N.* late merchant in *E——b*, who was much with Mr *Hog* from a little after he came to the county of *Murray* till near the time of his death ; but that life having, it is said, been wrote only for private use, we are not at liberty to be more special here.

5. Some few particulars are borrowed from the memoirs of Mrs *Ross*, which are in print ; and,

6. The only other authority we have access to, is a small manuscript, entitled, Remarkable Passages of the Life and Death of Mr *Thomas Hog*, &c. to which is subjoined a letter to *D. S.* in *Holland*, subscribed by *D. C.* who calls himself the unworthiest of Mr *Hog's* converts. This, though a sort of anonymous authority, coinciding much with the other accounts, by persons of known probity ; we think ourselves entitled to use it for illustrating some things which the others do but touch on.



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THE MEMOIRS OF THE

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Rev. Mr T H O M A S H O G.

I.

*Containing some gleanings of Mr Hog's life
till he took his degrees in the New-College
of Aberdeen.*

MR *Thomas Hog* was born in the beginning
of the year 1628, of honest parents,
native *Highlanders*, somewhat above the
vulgar rank, who lived in the burgh of *Tain* in
the county of *Ross*. They were careful to give
their son liberal education; for which purpose
he

he was early sent to school, and from his first commencement to the study of letters he discovered an uncommon genius, and soon made such proficiency as rendered him respected: during his youth he was much addicted to the harmless diversions of that age; yet they never did abate his progress in his studies, nor his detestation of every thing immoral, or unbecoming the character of a scholar.

When Mr *Hog* had finished his education at the grammar school, he was put to the university in the *New-town* of *Aberdeen*, where he made great proficiency, till at last he was admitted master of arts, with the universal approbation of the regents.

An incident very remarkable fell out about this time, which both confirmed Mr *Hog's* aversion to drunkenness, and his belief of an overruling providence. He had contracted familiarity with a merchant in *Aberdeen*, who being to go on a sea voyage, paid him a visit ere his departure; and Mr *Hog*, in return of his courtesy, accompanied him to the mouth of the river *Dee*, off which the ship then lay; and it being the evening, lest the college gate, within which he lodged, had been shut ere he returned, he took the janitor's servant along with him. After he had seen the gentleman go on board, he was returning with two burghesses, who had gone out upon the same errand; when through the importunity of one of them, they turned all aside to take a bottle in an inn by the way. There he tarried with them till he thought they had drunk sufficiently, when finding they were not yet disposed to return home, he withdrew from their company, and came home alone to his

his chamber, and went to bed at his usual hour; but though in good health, he tossed from one side to the other, and could get no rest till after the clock struck one, when he fell asleep and rested quietly till his wonted time of arising in the morning: at which time coming forth to his class, the aforesaid servant met him, and told him with weeping, that the two men he left yesternight, after continuing a while at their cups, fell a contending and then a fighting, in which the one killed the other; and that the murderer being taken in hot blood, was to be tried and executed quickly. Mr *Hog* asked at what time the crime was committed, and finding it was just at one o'clock, he adored that Providence which had both disposed him to leave that company seasonably, and made him uneasy while such a complication of sin was committing.

The only other particular I have learned concerning Mr *Hog* while at the college, is, that he having, during the study of theology, been boarded in a private house, it was his happiness to have several well disposed young men for his comrades, with whom he joined in worship daily; and one of them being a probationer for the ministry, he took a sort of inspection over the rest: after reading a portion of scripture, he used to propose questions and difficulties to the rest from what they had read, which proved of special use, both for their mutual information, and incitement to close study of the scriptures, and examination of commentaries, that they might be in a capacity to speak to equal advantage with their companions.

II.

Containing some account of Mr Hog's conversion, and other things memorable concerning him, from the time he left the college, till he was ordained minister at Kiltearn.

THOUGH Mr *Hog* was adorned with natural and acquired accomplishments, and his moral walk truly amiable, and had strong appearances of sincere piety, he still, as himself acknowledged to Messrs *Stuart* and *J. Hog*, remained a stranger to the saving operations of the Spirit of GOD. This however the divine goodness soon after made him acquainted with, at a time when the arm of the LORD was gloriously revealed in the revival of a work of reformation in this land, which commenced from the year 1638, and the influences of his grace were plentifully poured out upon multitudes through the nation. Having finished his courses of academical literature, he was called to the knowledge of things supernatural, and led into an experimental acquaintance with the great mystery of godliness. His convictions and subsequent conversion were the more endearing to him, that the innocence and apparent sanctity of his former life tended to exclude any suspicion of a bad state, and thus to strengthen him in a fatal mistake. For,

1. His conversation was strictly moral, whatsoever is ordinarily called vice, he detested, and kept at a distance from it, and plied the duties of his station with great diligence.

2. He

2. He frequented praying societies, and conversed and prayed with them, and in respect of knowledge, utterance and an unexceptionable walk, he was by them esteemed a gracious young man.

3. He sincerely sought the LORD, and was diligent in the use of means for attaining knowledge, especially of the principles of religion, and the meaning of the scriptures, as to which his reach was greater than modesty would allow him to express.

4. With reference to the public state of religion and reformation in this church, he was not only sound and strict, but also resolute and forward to adventure to the utmost in that cause.

5. In straits he acknowledged the LORD, and brought these difficulties before him in prayer, to which he got sometimes notable returns.

Mr *James Hog* having objected, That perhaps some efficacious work of saving power might have been wrought upon Mr *Thomas Hog's* soul more early than he believed, and that the several pieces of deportment now related, might have flowed thence; he answered with fervent concern, That if he was then in a state of grace and salvation, he was not in that state afterward; for that the whole of the following work, which by the Spirit and Word of GOD was wrought on his Heart, was founded upon a strong, clear and pointed conviction of his having been at that time out of CHRIST; that is, not in him by vital union, notwithstanding all the aforementioned lengths.

The objector desired to know, how a conversation so lovely could have place without a principle

principle of saving grace to support it? Mr *Hog* replied, That there was nothing in all the particulars mentioned, beyond a reformation merely legal, and that *the convincing work of the SPIRIT* held forth *John* xvi. 8, 9. was yet wanting. And for detecting the objector's mistake, he observed, (1) As to a moral walk, and the performance of religious duties, there is nothing in them that demonstrates a gracious state, *Luke* xviii. 10—12. *Isa.* lviii. 2. *Rom.* ii. 17—20. Neither (2) was there any thing (said he) in his being well reputed amongst the godly, nor in that there were mutual endearments betwixt them that could confirm his charity; for his endowments of knowledge, utterance and moral seriousness procured estimation from them, and the account they made of him, and kindness which they expressed to him, procured a reciprocation of love and kindness from him. (3) He said, his soundness and strictness of principle was owing to the information of his judgment, by an impartial search and inquiry into principles and facts, which any man of sound understanding may attain to; and though in a time, when religion flourished, and ordinances were accompanied with much life and power, the common gifts of the SPIRIT did abound more than ordinary, this was not strange, as he illustrated from *Heb.* vi. 4, 5, 10. *Psalms* lxxviii. 34. *Hos.* vi. 4. (4) With reference to public zeal and resolutions, &c. there are many instances of such adventurers, who have given sad proofs of what they were at bottom, *1 Cor.* xiii. 3. *Matt.* vii. 22, 23. *Luke* x. 19, 20. And (5) As to his acknowledging the LORD in prayer, and obtaining returns of prayer, he said,

it

it was about worldly things and difficulties of that nature, which gave no evidence of everlasting love; for many such returns the body of *Israel* and their kings had, and the men of *Nineveh* were heard and delivered, *Judges* ii. 15, 16. *Psalms* lxxviii. 38. *Jonah* iii. 10, &c.

What the manner and means of Mr *Hog's* saving conversion were, we are at a loss to describe. In general, Mr *Stuart* says, after being favoured with a good part of two days conference on that head, "That a clearer account
" of the work of grace could not be, than that
" which dropt from his lips, and this attended
" with so much humility and self-denial as did
" bear portion to the excellency of the work;
" but the particulars, says he, would over-swell
" my purpose." And Mr *James Hog* assures us,
" That the issue of Mr *Thomas Hog's* convictions was so clear, and had so much of glory
" in it, that the weak vessel could scarce bear
" it: but, as to particulars, the only method
" wherein I am in case to relate them, is to repeat the ingenuous information he was pleased
" to give me of his own experiences, as the
" subject-matter of my straits required; for
" that great man was so far above me, who am
" but a mere child in grace, that it never entered into my thoughts to seek a detail of the
" particular circumstances and distinguishing
" marks of his conversion."

But in general he says, Mr *Thomas Hog* was under a very deep and severe law work; that his convictions were very close, particular and pointed; his sins were set before him with much of awful Majesty, which produced amazement and deep abasement on his part: that during
this

this work, which was of long continuance, whole crouds of sins were charged home upon him without number and measure, insomuch that he concluded it would be an endless business, and was nigh to despair.

At this time he was chaplain to the earl of *Sutherland*, where the work of God flourished in several happy souls; a great measure of charity was due to the earl and several others in the family; the lady was a most eminent christian, and of great experience in soul exercise; another lady, related to the family, was so remarkably countenanced of God, that Mr *Hog* came afterwards to know she was sometimes heard on his account: and the butler was at the same time under a law work much like his own, yet the one did not know of the other: notwithstanding, the countess wanted not, as they afterwards found, some discerning of what was working with them both, and had a watchful eye over them; and she was particularly moved to this towards Mr *Hog* (no doubt by her unerring guide) on the following emergence, the only one of the kind he was ever troubled with.

One time when Mr *Hog* was sitting alone in his chamber, in extream anguish, nothing but wrath in his view, and his hope of relief at a very low ebb, a horrible temptation was thrown in like a thunderbolt, namely, Why do you continue under such intolerable extremity of distress? put rather an end to a miserable life. Immediately upon the suggestion, he repented the temptation and the tempter with indignation; and his pen knife, at which the enemy had pointed in his suggestion, lying upon the table

table before him well sharpened, lest the assault should have been renewed and heightened, he rose up and threw it over the window. After this, he sat down and fell a musing upon the intricacies of his complicated distress; and while in the midst of this terrible whirlpool, the countess beside her custom (though she had been ever affable at table) knocked gently at his door, and invited him to go and partake with her of a present made her of summer fruit. So away he went with her, and though he behaved before her as if all had been quiet within, she discovered both by her speech and her very kind behaviour, that she either was impressed with his being in danger, or that she suspected how matters were with him: After he had been thus kindly entertained for a good space, he returned to his room, found the damp mercifully removed, and his soul moulded into a more submissive frame, and disposed to wait patiently for the LORD.

As to the manner of Mr *Hog's* relief, we learn in general, That from a conviction of actual sins he was carried up to original sin, as the fountain-head, and to a conviction of unbelief, as the seal on this fountain, and found himself concluded in unbelief, or in a state of sin, according to *Rom. xi. 32. John iii. 16—38.* The LORD having in this manner laid a solid, clear and excellent foundation, Mr *Hog* was at length blessed with faith's views of the glory of CHRIST in his person and offices; and the light of the knowledge of the glory of GOD in the face of JESUS CHRIST did so ravish and satiate his soul, as to render him most willing, through grace, to forego, endure, and in his strength, adventure

adventure upon any thing in his cause and for his sake.

About this time Mr *Hog* having been long engaged in secret prayer, with uncommon enlargement, received so strong a confirmation of his being an object of everlasting love, from that passage in *Joshua* i. 5. repeated by the apostle, *Heb. xiii. 5. I will never leave thee, &c.* that his soul was filled with the consolations of GOD. What could he want, or what harm could want do unto him, while the LORD was with him? neither should deceit and violence prevail against him. But, while in this frame, he was longing for an opportunity of expressing his obligation to his gracious GOD and SAVIOUR, and saying within himself, “What
“ would I not suffer for such unbounded good-
“ nefs?” That instant he was called to perform worship in the family, and went out of his room full of divine joy, expecting to pray as in his former rapture and transport; but, behold on a sudden, he was over-clouded, and deserted to that degree, that with much difficulty he got a few sentences uttered, and was obliged to cut short. When going away, the truly noble countess whispered to him, “Mr *Thomas*, be
“ not discouraged, the LORD is trying your
“ submission to his sovereign disposal.” When returned to his room, he fell a musing on his sudden change from the better to the worse; and while he was humbly enquiring why the LORD contended with him, he called to remembrance what he had upon the matter said in his secret prayer, and, as if one were reasoning with him, it was suggested, Did not you say in the time of your consolation, “What would
“ you

“you not suffer for GOD?” and see how you cannot bear, without confusion, to be straitened in prayer before a few of your fellow-creatures? By this he was convinced of his weakness, and made to admire that sovereign wisdom which took such a gentle trial of him: upon which his confusion was removed, a pleasant submission did succeed, and his consolation was renewed. On this providence Mr *Hog* used to make the following observation, That submission to the sovereign will of GOD under desertions, afflictions and trials, is preferable to the strongest consolations; because, said he, “Consolation pleaseth us, but submission pleaseth GOD.”

Another thing on which he put a special remark, was the signal power and presence that attended social prayer sometimes when the countess and her friend were present, more than on other occasions. This to carnal minds may seem a jest; but as in natural things a threefold cord will draw more strongly than a single, so it holds likewise in the economy of grace, that where two or three such believing persons shall, under the influences of the spirit of grace, agree to ask any thing of their heavenly FATHER in CHRIST's name, it shall be granted unto them, *Matt. xviii. 19.*

But the last and most considerable adventure I shall relate concerning Mr *Hog*, while he abode in that noble family, was, his having been the instrument of converting a young gentleman of the name of *Munro*, who was related to the family, and frequented it often (a): This gentleman at that time, void of real religion, but of a sober deportment, took great pleasure

(a) Mr *James Hog*'s account.

pleasure in Mr *Hog*'s company, and wasted much of his time with frothy, idle and useless converse : Mr *Hog* had a due regard for the gentleman, and reckoned himself obliged to use him with discretion, on which account he did bear with him for a good time ; but it grieved him that these interviews turned out at best to a wasting his precious time, and therefore he took the matter to serious deliberation, and asked counsel of the LORD, what was proper for him to do in such a case. At length he was determined to deal freely with the gentleman about his eternal state, he foresaw that if his freedom were taken amiss, their converse would be broken off, and he would be eased of part of his burden ; if otherways, then their conversation would be carried on to other and better purposes. Accordingly, an opportunity having soon presented itself, Mr *Hog*, after some introductory converse, and a little pause, during which he was exercised in ejaculatory requests, addressed the gentleman to this effect, " Sir, I
" have a just respect to the family from which
" you are descended, and to yourself also ; my
" parents were acquainted with your ancestors,
" and I am under several obligations to them
" on these and other accounts. I have been
" deliberating how I may most fitly express the
" respect I owe you, and, as the best service
" in my power, have resolved to use a piece of
" open-hearted freedom with you about the
" concerns of your immortal soul." This unusual address was very surprising to the gentleman, yet he took it not in bad part, but desired him to say on. Upon this Mr *Hog* proceeded, and after he had mentioned some qualities

qualities in the gentleman, desirable in their
 own place, he added this grave admonition,
 “ Sir, I must be free with you, and therefore
 “ I tell you in sincere love, and with an ardent
 “ desire of your soul’s everlasting salvation,
 “ that you are manifestly guilty of a notable
 “ evil, and pray observe it carefully, it is a
 “ transgression, or set of transgressions, that
 “ consists not with a state of grace, *Isa.* i. 26.
 “ *Deut.* xxxii. 5. The sin is, you keep not a
 “ watch over your own tongue, but have a sort
 “ of roving conversation, not adverting to your
 “ speech, but talking at random, and shewing
 “ no concern that God may be honoured, and
 “ your neighbour get profit by your words.
 “ Man’s tongue is in scripture called his glory,
 “ *Isa.* xvi. 9. and *lvii.* 8. Speech we have
 “ peculiar to us as reasonable creatures, and
 “ therefore it should be savoury and useful, for
 “ of every idle inoperative, or unuseful word,
 “ we shall give account at the great day.”
 This admonition was well supported with
 several texts of scripture, particularly the two
 above cited; and as an antidote against this evil
 in time coming, Mr *Hog* recommended to him
 to maintain the awe of the majesty of God
 upon his soul; and, added he, “ The presence
 “ of a prince, or a person of respect and hon-
 “ our, would have so much influence upon us
 “ as to procure some careful observance of
 “ what we say or do under his eye, and much
 “ more would a rooted faith of God’s all-seeing
 “ eye prove operative in this manner.” The
 gentleman heard all with the closest attention;
 and when Mr *Hog* had finished what he had in
 view, he answered, “ Sir, I always looked on
 B “ you

“ you as my true friend, and now you have
“ given the best demonstration of it; by what
“ you have said, I am persuaded of the evil of
“ the sin charged on me, and of my danger by
“ it; and now that you have obliged me be-
“ yond what any have done hitherto, I beg a
“ continuance of your favour, and that I may
“ have free access to converse with you after-
“ ward.” This request was joyfully complied
with, and if the gentleman visited Mr *Hog* fre-
quently before, he made him many more visits
after this, but never gave occasion to impeach
him. Their communication after this turned
principally, and almost wholly, upon the con-
cerns of his salvation, and through the LORD’s
blessing their labour was not in vain. The
gentleman became eminently gracious, and for
an evidence that this free dealing was blessed,
the good man in his after conduct did so much
excel in the virtues opposite to the blemishes
found fault with, as astonished those who for-
merly knew him; and he discovered so much
understanding, deliberateness, prudence and dis-
cretion, that he was much esteemed for accom-
modating differences, and several gentlemen did
submit their contests to him, and acquiesced in
his sole determination.

The gentleman being thus established in the
LORD’s way, was honoured to adorn the doc-
trine of GOD his Saviour, without any extraor-
dinary interruption, until a difference fell in
betwixt his father and him about marriage.
The old man would have him take a wife,
whose portion would have relieved their little
estate, then under some burden. But the young
man finding no satisfying evidence of her ex-
perience

perience of religion, would not comply: and his father repented his averfion fo far, that they could not live amicably together: and to procure peace, the fon was obliged to betake him to an itinerary life amongst his friends for a time, by whose interceffion he hoped to make peace with the father, but in vain.

In this undefirable way the young gentleman did no fmall fervice, by ftirring up feveral of his friends to a concern about the great falvation.

One incident which, as expreffive of that juft regard he had for Mr *Hog*, may be here inferted. It was his cuftom to travel much in the fummer nights, that under the filence and retirement of the feafon he might with lefs interruption apply himfelf to fecret prayer. One of his female friends having found fault with him for this practice, as an inverfion of the order of nature, and endangering of his health, and expofing himfelf to robbers or evil fpirits; the gentleman replied, That his walking in fummer nights was owing to his love of folitude, which that feafon afforded, without difturbance. For his health, he bleffed the LORD, it was good and firm, having for fome time been acquainted with a military life, the night and day in that feafon were nearly alike fafe for his health. As to wicked men, he believed they had little encouragement to travel in the night in thefe parts; and for apparitions, he could fay, thro' grace, that he feared not devils, unlefs one of them were permitted to appear in the likenefs of Mr *Thomas Hog*, for fuch a devil might, he faid, impofe upon him, and deceive him.

The order of time, according to the plan laid down, would seem to call for a stop here; but that we may have this gentleman's story all at once, we observe, That sometime after Mr *Hog* was ordained minister at *Kiltearn*, Mr *Munro* made him a visit, and their meeting was accompanied with very great mutual endearments. After some little time, the good man addressed himself to Mr *Hog* in this amazing dialect, "Sir, my course is nigh finished, and
 " I am upon my entrance into a state of eternal
 " rest. The LORD hath his own way of giving the watchful christian previous warning
 " concerning the end of his warfare, 2 *Peter*
 " i. 14. and I being so privileged, have been
 " seriously pondering where it may be most
 " convenient to breathe out my last, and quietly
 " lay down this tabernacle: and seeing, after
 " deliberation, I can find no place nor company so fit as with you, I have adventured to
 " come and die with you."

At this time the gentleman was in good health, and eat his meals as well as ever; wherefore Mr *Hog* endeavoured to divert him from the thoughts of a present dissolution, but he firmly persisted in maintaining his persuasion thereof, and accordingly in a few days he was seized with a fever, whereof he died.

During his sickness Mr *Hog* took special care of him, and used all the means for his recovery which the place could afford, but without success; the fever proved mortal, yet notwithstanding the height and violence of the disease, the patient was never heard to rove, his concern for the honour of God was indeed so great, that he behoved to entertain every incomer with some discourse

discourse suited to what he apprehended to be their case ; yet so sensible was he, and had such a reverence for Mr *Hog*, that he kept silence or spoke very little when he was present, referring all to him, whom he importuned to speak and pray often.

When the LORD's day came, Mr *Hog*, who ordinarily attended him, being he knew engaged in the public worship of the day, he found an errand for the person to whose care he was committed, and in the keeper's absence, he quickly put on his clothes, and went into the church as secretly as he could. Ere sermon was ended, Mr *Hog* perceived him, and was greatly perplexed at seeing him there ; but being ignorant what aim GOD might in his providence have in bringing him thither, and persuaded that no private concerns could supersede the duty of his public calling he pursued his discourse. Public worship being ended, the gentleman returned in all haste, and composed himself in his bed ; and when Mr *Hog* came into the room to enquire into the dangerous adventure, he prevented him, saying, " Sir, I had the first sermon that did me good, from you, at the earl of *Sutherland's* house of *Dunrobin*, and, since that time I have had the prospect that I would get my last preaching from you also ; I want no more, neither will I get more in time : and as to my bodily state, so far as I can perceive, it is just the same as before ; say now whatever you please." But after this representation, Mr *Hog* judged that he was called to be still and reverence Providence. What was the text upon this occasion I have

30 MEMOIRS OF THE

not learned; but in general, Mr *James Hog* saith it was most suitable to the good man's case, and that he often repeated and fed upon it and the purposes delivered from it, till he entered triumphantly into the joy of his LORD.

III. *From*

III.

From the time Mr Hog was ordained minister of the gospel at Kiltearn, till he slept in the LORD.

MR Thomas Hog was licensed to preach the gospel in the twenty-sixth year of his age, and ere one year elapsed, several parishes were competing for him, from some of which he might have had a greater living than ever he had at *Kiltearn*; but he preferred that parish to the rest, because he understood that sovereign grace was pursuing some elect vessels there, and he knew that several gentlemen in it were friends to religion, especially the baron of *Fowlis*, a worthy gentleman, truly zealous for religion, as that family had been from the beginning of the reformation (*b*). There Mr Hog was ordained minister, in the year 1654, or 1655, with the unanimous consent and approbation of all concerned.

Mr Hog having been thus settled, he applied himself heartily to his work, taking heed to himself and to his doctrine, that he might both save himself and them that heard him.

Concerning himself: he was temperate both in diet and sleep. Gluttony, said he, is a great incentive to lust; and rising betimes is not only good for the health, but best adapted for study, wherein he had much pleasure. His visiting of friends and acquaintances, and even meaner things,

B 4

(*b*) See a further account of the family of *Fowlis* in the appendix to colonel Gardiner's life.

things, were all gone about by rule: He kept time and measure in every thing: however lively the frame of his own soul was, he never insisted long in social duties, though he frequently enjoyed the breathings of the HOLY SPIRIT to a very high degree. He often expressed his dissatisfaction with the length of social exercises (a fault very common amongst formal professors) as what could not be managed by many to a good account, and as encroaching upon other necessary duties belonging to our respective stations; yet he utterly disliked a coming reeking hot from the world into the presence of GOD, and it was his constant practice, both before and after family-worship, to retire a little into his closet. In self-examination he was very exact, and set time apart for it once a month, and sometimes oftner, accounting, that without this spiritual book-keeping, a trade with heaven could not be carried on to great advantage; and, amongst his other properties, that of singular humility and modesty did excel. He was most reserved as to every thing that tended to his own reputation, and averse from speaking of such things as the LORD had wrought in him, by him, or for him, except to some few of his most entire acquaintances, or when the case of distressed souls did require it.

But he was more especially remarkable in his public character: his concern for, and sympathy with the ignorant, was exceeding great; the bulk of the people in that parish having, through the long infirmity of their former pastor, and the intervening vacation, been neglected

neglected in their examination, and become very ignorant, Mr *Hog* was at great pains to spread the catechisms, and other abstracts of our received principles amongst them, and going about from house to house, he prayed with, exhorted and instructed them in the things pertaining to the kingdom of God.

As an ambassador of the LORD JESUS CHRIST, his deportment was attended with as much majesty, proper to that function, as had been observed in any; and no wonder, for few are favoured with so many testimonies of the divine presence in the discharge of their ministry, as it appears he had. His people, says his successor (c), “were awakened to hear, and he “was encouraged to preach CHRIST JESUS “unto them, so that the dry bones began to “revive, and pleasant blossoms, and hopeful “appearances displayed themselves every where “through the parish.”—In like manner, after he was forced from his charge by persecution, he having come south to *Murray*, and settled for a time at a place called *Knockgaudy*, near *Oldearn*, and preached the gospel in his private house, he was greatly owned of God, and became the happy instrument of converting, or confirming many souls, amongst whom the same person reckons *J—s N—o*, and *E—b B—e*, his spouse, *B—a B—e* her sister, afterward Mrs *S—d*, *K—n C—e*, alias Mrs *R—s*, &c. all since fallen asleep. The same Mr *N—o* observes concerning Mr *Hog* (d), “That though the LORD did not “bless Mr *Hog* with children, he once gave “him

B 5

(c) Mr *Stuart*.

(d) Memoirs of his own life.

“ him the powerful assurance of that promise,
 “ *Isa. lvi. 5. I will give thee a name better than*
 “ *of sons and of daughters*, which he signally
 “ fulfilled to him, in making him the instru-
 “ ment of begetting many sons and daughters
 “ to the LORD; to do which the LORD assisted
 “ him more I judge than any in his day.”

Mrs Ross also gives a large testimony to the
 success of Mr Hog's ministry, in the memoirs
 of her life. When speaking (e) of Satan's be-
 ing let loose upon her with his temptations, by
 which her hope was almost vanquished; “ The
 “ LORD, says she, sent Mr Thomas Hog, an
 “ interpreter, one of a thousand, who was di-
 “ rected to put me upon a right way of re-
 “ covery, and quieting my mind under present
 “ trouble, which was, when I could not resist
 “ temptation, to suppose all true that Satan
 “ could charge me with, and then make appli-
 “ cation to the blood of JESUS, that cleanseth
 “ from all sin; and he taking me to his house,
 “ where I staid for the space of a month, the
 “ LORD thoroughly restored my soul before I
 “ returned.” Again, speaking of Mr Hog's
 liberation from prison (which I learn elsewhere
 was first at *Forres*) she says (f), “ He preach-
 “ ing for eight years thereafter in his own
 “ house, was the instrument of converting
 “ many, and ministers about did also wax bold
 “ by his example to fall about the work of
 “ preaching.” And to carry this account
 down to the latter period of his life, “ I have
 “ (saith Mr James Hog) had the desirable
 “ occasion to hear him preach at the *Hague*,
 “ and

(e) See page 15.

(f) See page 65.

“ and his sermons were accompanied with the
“ greatest measure of life and power I have
“ ever had the opportunity to observe in my
“ poor life.—This is he (says the writer of
“ the Remarkable Passages) of whom I may
“ truly, and without disparagement to any,
“ say, that he was the father of the most emi-
“ nent, as well ministers as private christians,
“ in the land, namely, the famous and judici-
“ ous *John Munro*, in *Ross*, who had been be-
“ fore a great enemy to him, but at length
“ was, by his labours, begotten unto GOD;
“ also the learned and faithful Mr *Thomas*
“ *Taylor* had a most deep, distinct, and long
“ exercise under Mr *Hog*’s ministry, and in
“ the end got a clear and safe outgate, and
“ was thereafter an eminent and burning light
“ both in *Scotland* and *Ireland*.—As also that
“ brand plucked out of the burning, Mr *Angus*
“ *Mac Bean*, minister at *Inverness*: the LORD
“ had indeed begun to work on Mr *Mac Bean*,
“ and brought him out from among the curates
“ before he saw Mr *Hog* in the face, but he
“ never had any distinctness in his exercise,
“ far less outgate from his trouble, till the
“ LORD brought him to this eminent seer,
“ who, by converse and otherwise, was the
“ instrument of opening his eyes, and of draw-
“ ing him most effectually to CHRIST, after he
“ had been about four years under a deep and
“ heavy exercise of law-work. But time would
“ fail me to speak of the strength, settlement,
“ and establishment in grace, and in the ways
“ of GOD, that holy Mr *Thomas Ross*, and
“ zealous Mr *John Welwood*, together with
“ several others, did get by his ministry and
means,

“ means, and of the many eminent christians
 “ in every place, to which the LORD called
 “ and sent him, who were converted, or con-
 “ firmed, by his ministry.”

As a farther evidence of that special conduct vouchsafed to Mr *Hog* in the dispensing of gospel ordinances, it was remarkable, that he was several times led to speak particularly to persons and cases, without any fore-knowledge of the special occasions calling for it. One time *William Balloch*, his faithful servant, whom the LORD had powerfully brought over from darkness to light by his ministry, was seized with a fever, and, in that condition, the tempter endeavoured by several specious arguments to bereave him of his peace: by this he was made almost insensible of bodily distress; and for relief he adventured to scramble up stairs upon his hands and feet, that he might impart his difficulties to his master; but Mr *Hog* being to preach in a short space after, refused to speak with him at that time: so with great difficulty he returned to his bed, and in a little he found that GOD had provided for his relief. As Mr *Hog* preached in his dwelling-house, *William's* bed was so situated that he could hear his master distinctly, and was surprised to find himself prevented as to all he had to impart, for each of the several temptations, which pressed him so exceedingly, were distinctly mentioned, and the fallacies detected in the sermon. Thus the LORD, by his own ordinance, made known to his poor servant, all that was in his heart; and in that manner a happy cure was bestowed on his

his soul, which issued in the recovery of his health (g).

In like manner one *Christian Macintosh*, a poor woman in the depths of soul distress, having several times gone to hear Mr *Hog* at a good distance from her house, and staid in his house sometimes two or three nights at a time; some of her acquaintances took the opportunity one night in their way home, to reprehend her for being absent from her family, because it might provoke her husband, who was of a different mind from her, and be an occasion of blackening religion itself, as if it gave a handle to idleness. With this, and more to the like purpose, the poor woman was exceedingly affected. She replied with great humility, that the worthy minister had detained her, that the entanglements she was under about her soul concerns might be the more easily removed; and that his instructions had been of great use for this purpose: that her family was small, and the business of it could be the more easily overtaken, or what was wanting made up more conveniently, when matters of higher importance were brought to some desirable issue. After parting to their several abodes, *Christian* stopped at a retired place in her way, where she poured out her heart to the LORD, and at her return home, her husband received her with the most tender affection. Of all this Mr *Hog* knew nothing, yet the very next LORD's day he was led to preach from these words in *Matt.* xxvi. 10. *Why trouble ye the woman, &c.* and in

in handling the same, to obviate every objection, which *Christian's* honest friends had from no evil design made use of; which wrought so with them, that they all acknowledged their mistake to her, and when it pleased the LORD further to establish her, the occasion for such umbrage ceased (b).

To instance only one particular more of the kind: *Munro* of *Lumlair*, an heritor in the parish, having been guilty of some sin where-with it seems his own conscience accused him, fell to applying some reprehensory expressions uttered by Mr *Hog*, as if designed for exposing him to contempt, though Mr *Hog* had no eye to him; and being incensed to a dreadful degree, he came to the session to demand satisfaction of Mr *Hog*, otherwise he threatened, not only to withdraw himself and family from his ministry, but to lay his strictest commands upon his tenants to do so likewise. Mr *Hog* heard all without interrupting the gentleman; and then addressed the session, of which the gentleman's chief, sir *John Munro* of *Fowlis*, was a member, unfolding the insult in most weighty and significant terms, and required them to take cognizance of the scandal; and lest it should have been alledged, any of the members would be influenced by his continuance with them, he retired to his closet. After Mr *Hog's* departure, Sir *John* accosted his friend, and by threats (as he was of the greatest authority in the place) and arguments together, he prevailed with him ere they parted to come
in

(b) Mr *James Hog's* account,

in the minister's will: Mr *Hog* was ready to overlook what respected himself personally; but the ministerial office being attacked, and the offence become flagrant, the session ordered that *Lumlair* should be rebuked in his seat the next LORD's day; to which he submitted, and made his confession with many tears, to the affecting of the congregation. Nor was the gentleman's penitence confined to that occasion, but he ever after looked on Mr *Hog* as his best friend, and laid out himself to great purpose, to promote the success of his ministry (*i*).

So soon as it pleased the LORD to bless Mr *Hog*'s parochial labours with a gracious change wrought upon a considerable number of the people, he took care to join the more judicious amongst them in a society for prayer and conference; these he kept under his own special inspection, and did heartily concur with, and assist them in exciting and edifying one another.

In prayer he was most solemn and fervent; the profoundest reverence, the lowest submission, and yet a marvellous boldness and intimacy with God, attended his engagements in this exercise. It might be truly said of him, as of *Luther*, when he prayed, it was *tanta reverentia, ut si Deo, & tanta fiducia, ut si amico*, with so much reverence, as if he was praying to God, and with so much boldness, as if he had been speaking to his friend. The strength of his faith was proof against discouragement; none ever beheld him perplexed on account of difficulties.

(*i*) Mr *James Hog*'s account.

difficulties. Having once committed his cause unto the LORD, he could wait with assurance of a happy event; and he obtained many remarkable, and even extraordinary returns, of which several instances shall be here taken from the author of the Remarkable Passages, and Mr *James Hog*'s account; such as,

1. A good woman having come to Mr *Hog* with this sore lamentation, that her daughter, C——L——, was distracted, Mr *Hog* charged one or two devout persons (for he frequently employed them on extraordinary occasions) to set a part a day and night for fasting and prayer, and then to join with him in prayer for the maid the next day. Accordingly, when the time of their appointment for a joint concurrence in the duty came, he wrestled for the distressed person till she recovered her senses, and became as quiet as ever she was before. This the writer declares he knew.

2. A daughter of the laird of *Parks*, his brother-in-law, being lodged with him, and being seized with a high fever, and little hope of life left, Mr *Hog*, who loved the child dearly, consulted with his wife, whether there was any cause either in him or her of the LORD's contending with their friend, while under their care; and acknowledging their offences jointly to the LORD in prayer, with the iniquity of the child, the fever instantly left her, and she was restored to health. This passage, says the writer, I read in Mr *Hog*'s diary, which he concludes with admiration of the mercy and condescendence of his good and
gracious

gracious God, to whom he ascribes the praise of all.

3. In like manner, a child of the reverend Mr *Thomas Urquhart's* having been at the very point of death, those present pressed Mr *Hog* to pray (for he was now become so revered, that none other would, in such cases, pray when he was present :) upon which he solemnly charged them to join fervently with him, and having wrestled in prayer and supplication for some time, the child was restored to health. A like instance is found in his diary, with respect to a child of *Kinmundy's*.

4. One *David Dumbar*, who lived at a distance being in a phrenzy, and coming to Mr *Hog's* house in one of his roving fits, Mr *Hog* caused him to sit down ; and having advised with Mr *Frazer of Brae*, and some other persons who were occasionally present, what could be done for the lad, some were of opinion that blood should be drawn of him ; but, said Mr *Hog*, the prelates have deprived us of money wherewith to pay physicians, therefore we will make use of the Physician who cures freely, and so he laid it on *Brae* to pray ; but *Brae* having put it back on himself, he commanded the distracted man, in a very solemn awful manner, to be still ; after which he prayed most fervently for the poor man, and he was immediately restored to his right wits. This, says the writer, I both read in his diary, and had from eye and ear witnesses.

5. Mr *Hog* having once gone to see a gracious woman in great extremity, and sad distress both of body and mind, he prayed with and for her ;

her; and in prayer he had this remarkable expression among many others, "O LORD, rebuke this temptation, and we, in thy name, rebuke the same." Immediately after which, the person (as she told the writer of these passages) was restored to entire health both of body and mind.

And yet, notwithstanding the LORD honoured him so eminently, it is doubtful if any in his day did more heartily detest and carefully guard others against delusion than he did; ordinarily, when he bowed his knee, it was his fervent request to be saved from delusion, and therefore, when any word of scripture was brought to his mind, as suiting any case he was exercised about, he would not close with it, till after much fervent supplication, and diligent enquiry in the use of all suitable means, he had examined the same, and found it from GOD; for, said he, Satan comes many times with his temptations as an angel of light.—Wherefore it was his constant judgment, wherewith his practice agreed, that as it is only by the Word wherein is clear light, and by the SPIRIT'S opening the eyes and giving sight to discern this light, that we are to expect any solid instruction, direction or comfort, &c. so were these two concur, there is satisfying evidence of our light coming from the LORD. There is first light in the understanding, which works on the will, and the affections follow. The SPIRIT of truth acts like himself in a gentle, sweet, sure, sanctifying, humbling and quieting manner.

There

There was in this parish a bold young fellow, *John Card*, who was brought under a work of conviction, which continued with this man, which was found to be real, clear and permanent. Mr *Hog*, whose concern for him was very great, found the work of grace advancing most sweetly in his soul; yet all this time his mind was not calmed, his disquiet continued for several months after, when, to his sweet experience and exceeding joy, the hand who wounded him did also heal him, which was as follows:

Upon a certain LORD's day, *John Card* arose early, and his cries unto GOD did vie with the dawning of the morning: In this prayer he got such a sight of sin, as filled him with great abasement; and he was made to cry to GOD for mercy, with all the arguments he could form; and gave not over till he obtained a glimpse of hope, that GOD would have mercy on him: yet in a little the former load on his spirit recoiled upon him. When he came to the house of GOD, he found more uneasiness than he expected: Atheism and heart plagues did fiercely assault him, and he was afraid, lest he should perish by them; but to his great surprise, the hour came, when his dead soul was made to hear the words of eternal life. The minister was directed to preach CHRIST so clearly to his very soul, that he found it a time of love, and a day of salvation, so that he was in a very transport of joy; and after the first sermon, he comes to the minister's closet door, which, contrary to his custom at other times, he had forgotten to bolt at that time; so in the man comes,

comes, and though he found worthy Mr *Hog* on his knees, such was honest *John's* transport, for now I may call him honest, that he cried, Mr *Thomas*, O Mr *Thomas*, turn your prayers to praises on my account, for this day salvation is come to my soul. Mr *Hog* was amazed to find any giving him disturbance in time of secret prayer; but cut short, as if he had been at a close; and being wise and composed, he did conceal his surprize, and examine the other gravely and composedly, and found a most comfortable and satisfying account of the impression made by that sermon upon his mind, will and affections, namely, upon his mind, while the minister was representing the glory of CHRIST, and how wonderfully well fitted he is for the salvation of sinners. *God who commanded the light to shine out of darkness, shined on his soul, giving him the knowledge of the glory of God in the face of Jesus Christ*, which turned his will to the acceptance of the SAVIOUR, and to resign himself to him; upon which he found his soul filled with wonder, joy and peace unspeakable. Of the truth and ingenuity of this account, Mr *Hog* was very well satisfied, and, according to *John Card's* request, he turned his prayers into praises on his account; and good reason he had for doing so, for this man proved one of the most remarkable converts in this country, or perhaps in the kingdom, and continued to adorn the doctrine of GOD his Saviour, to the end of his life, which was not for many years after this. And it was observable in him, that he carried a great resemblance of Mr *Hog* ever after, in a solid discerning of persons and spirits

rits in matters of religion, as it was in several other worthy persons, who acknowledged Mr *Hog* as their spiritual father in CHRIST JESUS. “ I had (says Mr *James Hog*) the happiness “ to see him twice or thrice, and to converse a “ considerable while with him by the means of “ the reverend Mr *William Stuart* minister of “ *Inverness*, who interpreted for us both; and, “ I must say, that except the great Mr *Thomas Hog*, no person ever tried me, and went so “ much to the very bottom of my heart, as he “ was directed to do, both as to the ground “ work, and the most important concerns of a “ christian life. He was then of a great age, “ not many years under a hundred, and though “ very frail in body, yet fully ripe in understanding, memory, and other soul faculties, and advanced in saving grace to a prodigy. While conversing with him, I thought “ I was as it were at the feet of one of the old “ prophets, for, besides a wonderful penetrating reach, his aspect was full of majesty and “ gravity.”

As Mr *Hog*'s care was great in admission to the LORD's supper, which was the reason he did not dispense that ordinance for several years after he was settled minister at *Kiltearn*. He had indeed the profoundest regard for that solemnity, and would most gladly have had it sooner; but the ignorance of the people was so great when he entered amongst them, that it was long ere they were in any readiness to receive it: but when he had been about four years in the ministry, and observed that his labours were countenanced of the LORD, he set about

about preparation for that holy ordinance, and proceeded with the greatest caution, allowing none to communicate who could not give some tolerable satisfying account of a work of grace upon their souls (k). And having thus fenced that solemn ordinance, great was the encouragement found in it: several told him how graciously God had dealt with their souls, both before and after the communion. “I cannot
 “ says Mr *Stuart*, (from whom I am now glean-
 “ ing) give account of particulars, but I have
 “ heard some eminent christians, who were
 “ present at that occasion, tell, that the LORD
 “ bowed his heavens and came down, and
 “ displayed his saving power on that occasion
 “ most comfortably and signally; and I (says
 “ the same reverend minister) found a still
 “ more persuasive evidence of the efficacy of
 “ that solemnity remaining forty years after it,
 “ In the year 1699, or 1700, when I was
 “ minister of *Kiltearn*, *Donald Munro*, the
 “ oldest man in the parish, fell sick, and
 “ died. He was ninety-six years of age, and
 “ lived two miles from the church, yet he
 “ attended there punctually every sabbath. His
 “ conversation was very agreeable, but he was
 “ not reckoned amongst either the first or
 second

(k) Happy were it for the present generation, if ministers would universally tread this step of the eminent Mr *Hog*; by separating, in this manner, betwixt the precious and the vile; they would give evidence of their divine mission, and in doing so, they would at least save their own souls from accession to others guilt; whereas, by admitting too many, who, to say the best of them, shew only negative qualifications, they not only partake of other men's sins, but are guilty of leavening those with it who join them; whereby, they grieve the hearts of the gracious.

“ second rate of christians for profession, or
 “ power of religion ; that is, he was not reck-
 “ oned a babe, nor a young man, but a father.
 “ When I heard of his sickness, I went to visit
 “ him, and being somewhat weary with walk-
 “ ing, I sat down softly at some little distance
 “ from the sick man, without letting him
 “ know that I was there, and in a little time I
 “ heard him pronounce these words, “ Re-
 “ member my death till I come again ;” and
 “ these he repeated three or four times, and
 “ his affections were so moved with them, that
 “ he broke out in tears. At first I suspected
 “ that might be effects or sickness, of old age,
 “ but, to my great joy, I was soon undeceived,
 “ for when I drew near, and asked him, What
 “ death is that you speak of, and repeat so
 “ often ? he, turning towards me, said, with a
 “ lively voice, and pleasant countenance, “ The
 “ death through which I look for victory over
 “ a body of sin and death ; the death that sup-
 “ ports me in this dark valley and shadow of
 “ death ; the death through which I look for
 “ eternal life ; the death of JESUS CHRIST the
 “ prince of life, that, Sir, is the death of
 “ which I speak.” Being much refreshed with
 “ this answer, I asked him, How he came by
 “ the sense of eternal mercy through the death
 “ of CHRIST ? He answered me, with much
 “ warmth of affection, When Mr *Hog* gave
 “ the sacrament, above forty years ago, he
 “ preached on the death of CHRIST, and the
 “ infinite virtue of it for poor sinners, which
 “ filled him with such wonder and joy at the
 “ love of CHRIST, as made him precious to his
 “ soul

“ soul above all things in time and eternity ;
 “ and, though he lost the sense of it for many
 “ years, that it had now recurred with such
 “ vigour, as if he had heard it with the same
 “ power that moment. I received several other
 “ comfortable answers from him, and then
 “ asked if he would have me pray, to which,
 “ without answering me, he looked up, and
 “ with great emotion said, “ O LORD, be
 “ pleased to hear this prayer.” And in a short
 “ time after I had prayed, he resigned his soul
 “ to GOD, in a pleasant assurance of eternal
 “ life through CHRIST.”

Mr *Hog* seems not to have administered the
 Holy Supper again while he was at *Kiltearn*,
 for when after he had retired to *Knockgaudy*,
 finding his ministry in private blessed with suc-
 cess, he administered the LORD's supper for the
 second time (1), which was a bold attempt,
 considering the severity of the laws against
 them ; nevertheless several of the most exercised
 to godliness in these parts attended that solemn-
 nity, which was remarkably countenanced with
 the divine presence and glory : communicants
 returned to their habitations with joy unspeak-
 able, and the spirits of their adversaries were
 so bound up that they gave them no disturb-
 ance.

Amongst the things reckoned extraordinary
 on this occasion, the admission of a *Highlander*,
 who could speak no *English*, is accounted
 worthy of a place both in Mr *Stuart's* and Mr
Hog's accounts. This man, *John MacLeod* by
 name,

(1) Mr *Stuart's* account.

name, known to Mr *Thomas Hog* as a man sweetly exercised in religion, and by whom others say they were afterward greatly refreshed, had come up from *Ross-shire* to that solemnity, and wanted to communicate, but because Mr *Hog* knew he had no *English*, he hesitated to admit him. Hereupon, the good man being very intent on communicating, and knowing that Mr *Hog* had the *Irish* language, says to him in that dialect, "Would ye stop me who came hither obeying the command of my exalted Redeemer, and who understand what you was just now preaching in *English*, so well as if every word had been delivered in my own tongue;" and thereupon he repeated the substance of the discourse that had been delivered. This having been interpreted by Mr *Hog* to those who were present, filled them with wonder, and the good man was allowed to communicate, which he did with great joy.

But as God sent Mr *Hog* to be an ambassador of mercy to many, so also to be a messenger of wrath to some. Of this several instances are related (*m*), and I shall repeat the following. About the beginning of Mr *Hog's* ministry, a certain gentleman in the parish having lost one of his family, intended to bury within the kirk, but because, on account of the vulgar superstition, the general assembly had made an act against burying in churches; and that Mr *Hog* was a strenuous defender of the acts of the church; the gentleman was at a nonplus what to do: upon which one *William Munro*, a strong hectoring fellow, engaged to the gentleman to make good his way against all opposition, and had succeeded so far, that the people who at-

C

tended

(*m*) By Mr *Stuart*, &c.

tended the corpse were entering the church-yard, when Mr *Hog*, getting notice, went out, and setting his back to a door, through which the corpse was to be carried, began to reason with the people, to convince them of the error of breaking through good order, and the rules of the church. This had not however the desired effect: he then spake to the people, saying, "This man hath grieved the Spirit of God, and you shall see either his sudden repentance, or a signal Judgment befall him." Accordingly the poor wretch, continuing in his wicked courses, met with the judgment foretold him in a few months after, and a very signal judgment it was; for he having, in one of his drunken revels, made a violent attack upon a mean man, and thrown him into the fire, the man, in his extremity, drew out the wretch's own sword, or dagger, and therewith thrust him through the belly, so that his bowels burst out, and he expired most miserably.

A second instance of this kind happened while Mr *Thomas Hog* was lecturing one evening in the house of the laird of *Lethem*, in the county of *Murray* (n). During the time of worship he observed a servant laugh once and again; the first time he gently called for attention and reverence, and at the second transgression he rebuked what he saw more severely, and then went on in his purpose with great composure; but a little after, observing the same person relapse in his contemptuous carriage, he paused for some time, and then said with an air of awful severity, "The Spirit of God is grieved by one of the company, for mocking at these great truths. Therefore I am bold to say, such

(n) From Mr *Stuart*'s and Mr *Hog*'s accounts.

“such despisers of the gospel shall be visibly, and
 “more suddenly punished, than any here would
 “wish, and that the guilty person would give
 “much for our prayers when he cannot have
 “them.” After the family had supped and
 retired to their several apartments, a message
 came to Mr *Hog*’s chamber, telling him that
 the foresaid mocker was suddenly seized with
 violent sickness, and that he cried bitterly for
 him. Upon this Mr *Hog* arose quickly, cast
 on his night-gown, and came down stairs to see
 him, without losing a minute’s time, but before
 ever he came the poor creature was dead.

These awful providences did very justly fill
 the hearers with the fear of GOD’s judgments,
 and confirmed many of them in the belief, that
 the secret of the LORD was with Mr *Hog*, which
 was also verified by many other evidences.

The two following instances (o) are of still
 greater consequence. In the year 1685, when
 the duke of *Monmouth* landed in *England*, and
 the earl of *Argyll* in *Scotland*, Mr *Hog* being
 then at *London*, his servant brought him in the
 news of their landing, expecting that it would
 be very acceptable to his master, but he was
 disappointed, Mr *Hog* did shake his head, and
William Balloch adding, “O, Sir, what is the
 matter? honest people were under dreadful ap-
 prehensions of Popery coming in amongst us
 like a deluge, and now they hope these two
 great men may be the happy instruments of
 delivering those nations.” Mr *Hog* knowing
 him to be a gracious man, and that he was
 prudent, and might be confided in, said, “I
 “tell you, man, God will not honour any of
 “these men to be the instruments of our de-

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“liverance,

(o) Taken from Mr *Stuart*.

“ liverance, and I have good reason to think so
 “ as to both; for when some worthy patriots
 “ who saw the danger of Popery, and what
 “ danger king *Charles* was in from popish coun-
 “ cils, met together, in order to confer about
 “ the properest measures to be taken in these
 “ circumstances, *Monmouth*, who was in the
 “ concert, declined to act the honourable part
 “ which fell to his share, upon which all
 “ measures broke up, and some of the worthiest
 “ in the land were exposed to suffering on the
 “ account; and because he would not embrace
 “ the LORD’s time of working, GOD will not
 “ accept of his time. And for the earl of *Argyll*,
 “ I believe he is a good man, and that he will
 “ get his soul for a prey; yet, considering his
 “ hand hath been deep in the defection, and
 “ apostacy of the time, I am under no expect-
 “ ation of deliverance by him.”

Much about the same time some Protestants,
 who attended the court, knowing that Mr *Hog*
 was in the city, and that he was endued with
 somewhat of a prophetic spirit, spoke liberally
 of him at court, which drew king *James*’s at-
 tention so far, that he wanted Mr *Hog* should
 be consulted concerning the state of affairs at
 that juncture. This being communicated to
 Mr *Hog* by his friends, he concealed his mind
 for some time, till he had consulted the LORD
 in prayer, and prepared for his departure thence,
 and then he complied with their importunity,
 and told them (what also he charged them to
 report faithfully) “ That if king *James* had
 “ sincerely adhered to the principles of our holy
 “ reformed religion, his throne had been esta-
 “ blished in righteousness; yea, if his majesty
 “ would yet give sincere evidence of his turn-
 “ ing

“ing from Popery, matters might be well with
 “him, but if he did it not suddenly, and sin-
 “cerely, the land would SPUR him out.” This
 answer having been faithfully reported to the
 king, orders were quickly issued out to appre-
 hend Mr *Hog*, and a strict search was made for
 him, but he, having foreseen this evil, eschewed
 it by a speedy flight to *Holland*.

Nor was Mr *Hog*'s prophetic spirit confined
 only to things on the dark side of the cloud; some
 events of mercy were also foretold by him (p),
 such as,

1. When he knew that he was to be put out
 of his charge at *Kiltearn*, anno 1662 (as the most
 of other faithful ministers were put out of theirs
 much about the same time) he had a farewell
 sermon to them, in which he took GOD and
 their own consciences to witness, that he had
 not shunned to declare to them the whole coun-
 sel of GOD, and that he had foretold them the
 things they now saw coming. He further told
 them, “That the storm would be of long con-
 “tinuance, but after all, the sky would clear,
 “and he would live to see it, and be called to
 “his own charge again, as minister of *Kiltearn*,
 “and die with them.” “The truth of this I
 “had attested to me (says Mr *Stuart*) by several
 “old men in the parish, who were my elders.”
 And added Mr *Hog*, “If any of you shall de-
 “cline from that good way, and these truths
 “wherein ye have been taught, and shall com-
 “ply with the wicked designs now carried on,
 “I take heaven and earth to be witnesses against
 “you; I take the stones of these walls I
 “preached in, every word that was spoken,
 “and every one of you to be witnesses against
 “another.”

“ another.” With these, and many other words, he warned and exhorted them, and his labour was not in vain, for there was not a parish in *Scotland* who complied less with the corruptions and defections of the time than his did.

The only other instance I shall name of the kind, was his predicting the glorious deliverance at the Revolution, by the means of the prince of *Orange*.—When he foretold the miscarriage of *Monmouth* and *Argyll*, he added, “ Yet I am
“ under apprehensions that our deliverance is
“ reserved for another happy instrument of the
“ divine glory.” And when he went to *Holland*, he was soon introduced to the prince of *Orange*, who had him in great esteem for his singular piety and prudence, and therefore he took him into the secret of his resolutions, to do what he could to deliver these nations from Popery and tyranny, in which that good man being desired to declare his sedate thoughts, and most deliberate sentiments, encouraged his highness perhaps as much as any who ever spoke to him upon the head, upon topics drawn from revelation and experience; and assured him, “ If he
“ undertook the great work of delivering these
“ nations from Popery, and of securing the
“ Protestant religion, with a sincere eye to the
“ glory of God, the LORD would be with
“ him, and make him successful, for he had
“ the strongest impressions that his highness
“ would be the happy instrument of Providence
“ in that deliverance (q).”

Yet, notwithstanding this extraordinary gift became thus familiar to Mr *Hog*, he was exceeding cautious about it, and afraid of an itching desire after it. Blind impulses, violent, sudden,

den, and unreasonable injections, he could not away with, but many times testified against them, as also against light by dreams, visions and voices, or any such signs, as an adulterous generation, going a whoring from GOD and the more sure word of prophecy, do seek after; and therefore it was his custom to examine these much in the same way he did the answers to his prayers, which we formerly noticed.

The interpositions of the providence of GOD for this his gracious servant, in the time of his extremity, are also very remarkable, and deserve a special *memento*.

The first time Mr *Hog* was imprisoned for the truth was at *Forres*, anno 1668, upon a complaint for keeping conventicles, &c. There he was wonderfully strengthened and comforted, and had great joy in his sufferings: the godly who knew him, or heard of him, were also incessant at a throne of grace on his account; and several, experienced in religion, amongst which number Mrs *Ross* was one, declared afterward, that they never saw, or at any time found, such a measure of the spirit of supplication as was then poured out on many in *Murray*, and their prayers, as one faith of the church's prayers for *Peter* while in a like case, set GOD a working. The effect was, that Mr *Hog*, without his own knowledge, and most unexpectedly of all his friends, was set at liberty without any concessions on his part.

A second instance of this kind is yet more remarkable (r). Mr *Hog* having, about the beginning of the year 1676, been again apprehended for private conventicles, and sent up to *Edinburgh*, he said to some persons in company,

C 4

“ I thank

(r) Mr *Stuart*'s and Mr *James Hog*'s accounts.

“ I thank my God this messenger was most
 “ welcome to me; and giving a scratch with
 “ his nail upon the wall, he said, I trust in
 “ the living God, that before my conscience
 “ shall get that much of a scratch, this neck
 “ (pointing to it) shall go for it.” Accord-
 ingly, when put to the trial, he joyfully sub-
 mitted to a prison, rather than bind up himself
 from preaching, and was therefore sent to the *Baſs*,
 where his christian carriage and conversation,
 compoſure, courage, and pleaſantneſs of ſpirit,
 proved very comfortable to the other ſuffering
 miniſters there. However the air of the place,
 and cloſe confinement, affected his health very
 ſoon, and he fell into a bloody-flux, which, in
 his caſe, was attended with peculiar and very
 great danger: in this ſituation, a phyſician was
 called to his aſſiſtance from *Edinburgh*, who
 gave it as his opinion, that unleſs he was liber-
 ated from that confinement, there was no hope
 of his recovery, and he adviſed him to ſuppli-
 cate the council for liberation for ſome ſhort
 ſpace, that means might be uſed for the recover-
 ing of his health. Mr *Hog* heſitated to addreſs
 them, whether becauſe they were a mongrel
 court, conſiſting of clergy as well as laymen,
 or becauſe he judged they had no right to deny
 what he aſked, or becauſe he had no proſpect of
 ſucceeding, is uncertain. However the doctor
 of his own accord, and without owning Mr
Hog in it, drew up a petition for him to the
 council, in the ſtrongeſt terms he could deviſe,
 and the better to inſure a hearing, the clerks
 dues were liberally paid. The petition was
 read, and ſome of the lay lords interceeded for
 Mr *Hog*, and ſaid, while he was at liberty he
 lived more quietly, and traversed not the country
 ſo

so much as other Presbyterians did : upon which, archbishop *Sharp* taking up the argument, said, That the prisoner did, and was in a capacity to do, more hurt to their interests, sitting in his elbow-chair, than twenty others could do by travelling from this land to the other ; and if the justice of GOD was pursuing him to take him off the stage, the clemency of the government should not interpose to hinder it ; and therefore it was his opinion, that if there were any place in the prison worse than another he should be put there. This motion having been seconded by some other of the prelates and their supposts, was accordingly put to the vote, and it carried, *The closest prison in the Bass for him*, which was speedily put in execution. When the keeper intimated the order, Mr *Hog* raised himself up, with some difficulty, in his bed to read it, “ Which (said he) was as severe as if Satan himself had penned it.” *William Balloch*, his servant, being with him when he was carried down to a low nasty dungeon in the *Bass*, fell a weeping, and cried, “ Now, master, your death is unavoidable.” Upon this the good man’s eyes were directed to the LORD as his physician, and turning to his servant, with a countenance full of joy, he said, “ Now that men have no mercy, “ the LORD will shew himself merciful ; from “ the moment of my entering this dungeon, I “ date my recovery.” And so it fell out, for the very next day he recovered to admiration, and was in a short space as well as ever. And yet afterward, when any would have been speaking of the archprelate in his hearing, he never shewed any resentment, but sometimes

would have said somewhat pleasantly, "Com-mend him to me for a good phyſician."

The laſt inſtance I ſhall give, is in reſpect of the conſtruction put upon it, as remarkable as any of the former. About the year 1683, Mr *Hog*, who had ſome time before that been liberated from the *Baſs*, but on what condition I have not learned, fell again under the diſpleaſure of the managers; and being convicted for holding private conventicles, he was baniſhed by the privy council, and ordained to remove forth of the kingdom within forty-eight hours, unleſs he would find caution not to exerciſe any part of his miniſtry, under a penalty of five thouſand marks, over and above performance. This condition he would by no means ſubmit to, and therefore he retired to *Berwick* within the time limited; and ſometime after he went up to *London*, with a deſign of transporting himſelf from thence to *Carolina* with the firſt opportunity; but the report of a plot by the Presbyterians, againſt the king and duke of *York*, having been then induſtriouſly propagated by ſome about the court, Mr *Hog* was apprehended as a ſuſpected perſon, and thrown into priſon. After he had lain there a good time, with great patience, his money being near ſpent, (for beſide his own and ſervant's maintenance, he paid ten ſhillings ſterling weekly to the keeper for a room, that he might have a place of retirement by himſelf, and not be put down amongſt common felons and ruffians) he ſays to his ſervant, "*William*, I will ſet to-morrow apart
" for prayer, and ſee that no perſon be allowed
" to come in to interrupt me." Accordingly he aroſe early, and continued cloſe at meditation, prayer, and reading ſuch ſcriptures as
were

were suggested as matter of argument in prayer, till about twelve o'clock, when a person in the habit of a gentleman desired to speak with him. *William Balloch* told his master was retired, and behoved not to be interrupted at that time, but the other interceded that he might tell his master a friend wanted to see him : upon which *William* seeing him of a grave and pleasant aspect, reported his desire to his master, who ordered him to shew the gentleman into his chamber. Mr *Hog* received him courteously, and the other entertained him with a discourse about sufferings for a good God and a good cause, and shewed that *our light afflictions are but for a moment, and not to be compared with the glory that shall be revealed.* And having insisted on this subject a few minutes, with great pertinence, power and spirituality, he arose and embraced Mr *Hog* most lovingly, exhorted him to a patient continuance in well doing ; and then he took out of his pocket a white paper, and gave it to him ; Mr *Hog* finding its weight understood it was money, and said to the stranger, " Upon what account, Sir, do you give me this money ? " The other answered, " Because I am appointed by our great and exalted Master to do so." Mr *Hog* asked his name, and he refusing to tell, Mr *Hog* said, " Sir, it is not curiosity that prompts me to ask ; but I hope to be enlarged, and then I should account it my duty to call for you at your dwelling in this city, for I suppose you are a citizen of *London.*" The other replied, " You must ask no more questions, but be faithful unto death, and thou shalt have a crown of life ; " and then he retired, and Mr *Hog* never saw him nor heard from him any more. This story I had
(says

(says Mr *Stuart*) from *William Balloch* a gracious man, and accounted a person of as great veracity as any of his station in the kingdom, who was an eye and ear witness to what he reported, and said, there was so much majesty and sweetness in the man, and so great an aversion to tell who he was, that he inclined to think he was an angel. But whatever be in that, the interposition of Providence for Mr *Hog* was extremely seasonable and signal, and he was made to see the LORD humbling himself, and answering his prayer, for when he opened the paper, there was five pound sterling in it, which to the good man was sweeter than if he had got a thousand pound settled on him yearly, without seeing the glory of infinite wisdom, love and faithfulness, in the conveyance which shone forth in the gift now made him.

Having now seen, that to Mr *Hog* it was given, on the account of CHRIST, not only to believe on his name, but also to suffer for his sake, and that the language of the LORD's procedure towards him was like that to the prophet *Daniel*, *O man, greatly beloved!* It may be of use for others, that, from Mr *James Hog's* account of his life, we do shortly represent his principles, with respect to public matters controverted in his day.

Mr *Thomas Hog* was in his judgment on the side of those called protestors, and according to the historians Messrs *Wedrow* and *Crookshank*, he was, in the beginning of the year 1661, deposed by the synod of *Ross*, because he would not disclaim that party judicially.

He was clear against hearing the curates, and when questioned for this, he answered, That he looked on himself as obliged by the equity of the
the

the thing, and the rather, because of the super-added solemnity of the covenants which he had sworn, to lay out himself in just and regular ways, towards the extirpation of prelacy, with whatsoever belongs to that antichristian hierarchy. And considering the laws enjoined hearing of the curates, as a public test of approbation of, and compliance with his majesty's ecclesiastic government, or the supremacy, as explained and declared to be an inherent right of the crown, and prelacy, as the king's government ecclesiastic: when he further considered, that all protestations, remonstrances, and other testimonies against the same, were by law discharged as seditious, he could see no other method left of keeping his solemn and sacred oath, but that of not hearing them; neither could he see that the patron's presentation, and collation from the bishop, was the door of access to the ministry, appointed by the great Shepherd of the sheep, and therefore could not look upon a person having these, and no more, as authorized by God to carry his message to his people. And, according to Mrs *Ross*, he was the main instrument of licensing the first that was licensed in *Scotland*, without compliance with episcopacy: and that the first person so licensed was Mr *James Fraser* of *Brae*, we further gather from the original copy of that gentleman's life, wrote by himself, chap. ix. sect. 1. though that whole section, with several other parts of his life, are omitted in the printed copy.

For the public oaths of that time, Mr *Hog* was in no hesitation as to their being established in down-right opposition to our vows and covenants, and in several respects incompatible with christian liberty, and a good conscience.

Touching

Touching the indulgences granted by king *Charles II.* he agreed with worthy Mr *John Brown*, and Mr *Robert Mac Ward*, and thought honest ministers, as Mr *John Welsh*, Mr *John Blackader*, and others of that sort, were in their duty, who choosed rather to jeopard their lives by preaching in the fields, than to take shelter under that insnaring gourd; yet he upon all occasions expressed a just regard to the image of CHRIST wherever he saw it, notwithstanding of their having different views about matters disputed, and was utterly against withdrawing from Presbyterian ministers, who either had not taken the benefit of the indulgence, or, having taken it, were afterwards ejected, and exposed to suffering for their integrity; and as he pitied well meaning people who abstained from hearing all except Mr *Cameron*, and disapproved what was singular in their opinion, he was at pains to reclaim such of them as he had occasion to see, and prevailed with some, for which others of them were filled with indignation against him, and did resent it by names and ways, which some gracious persons amongst them did afterward repent.

Neither could he go all the length that some went in disowning the civil government: "That *Charles II.* and *James VII.* were our kings, were facts (said he) sadly felt, and what no body could reasonably deny." The LORD in his adorable providence had, for our trial, brought us under these yokes (as his people of old were captives under the *Babylonish* monarch for seventy years) and required us patiently to bear his indignation, until it should please him to open a way for our relief; yet he was of opinion, that in some instances the case was so stated as sub-
jection

jection might be warrantably refused, for instance, in that ticklish case of refusing to pray for the king, wherewith many of the sufferers, towards the end of the persecution, were stigmatized, he could find few, if any, who, when the question was fairly stated to them, were not disposed, in sincerity, to pray for the king's happiness and salvation, as for their own: But when the barbarous officers, or soldiers, would have required poor labouring men to say off hand, "God save the king," and explained it as meaning in down-right terms a praying for God's blessing his majesty, and prospering him in the (then) present administration of his government; there the ground of suffering was so clearly stated, that several found their hearts filled with joy at being accounted worthy to suffer upon that point alone.

The toleration granted by king *James VII.* for ushering in his darling, Popery, in *July 1687*, was what he did greatly dread, and he did still more detest the flattering and disingenuous addresses sent up to that prince; yet when he understood that other Presbyterians were improving that liberty with great advantage to their people, and found the infirmities of old age increase upon him, he returned to *Scotland* about the beginning of the memorable year 1688, where he staid till the year 1691, at which time his old parishioners finding the way cleared for his reception, sent commissioners to accompany him back to his parish of *Kiltearn*, where he was received with great joy in *June* or *July* that year. But his constitution being broken, he was very unable to discharge his function much in public after that; however his private conversation became ever the more heavenly, till he entered
into

into the joy of his LORD the fourth day of *January*, 1692.

King *William*, of happy memory, having, by the time Mr *Hog* took possession of his old charge, got leizure to attend to his domestic affairs, and to reward the merit of his friends, resolved on having this good man near him; and for that purpose he sent him a commission to be one of his family chaplains, which was no mean evidence of the sense that penetrating sovereign had of his merit, and of the truth of his prediction concerning himself; but before ever that honour was bestowed on him, he was seized with the trouble, or rather the complication of troubles, whereof he died.

Amongst the many who visited Mr *Hog*, "I," says Mr *Stuart*, was one; the first time I visited him I preached for him, and the excellency of his conversation (which I shall never forget) engaged me to stay eight days with him. At an after visit, he asked me if I was pre-engaged to settle at *Inverness*, for I was then a helper there? I told him, I was not to that, nor any place else; then, said he, I have thought of your settlement in this place, for, if I live, I think I will be importuned to go elsewhere; and thereupon he shewed me his patent to be one of king *William's* chaplains; and, if I die soon, as I think I will; in either case, I incline you should succeed me: and having told me the disposition of the people, and what qualifications he judged necessary for their edification, he recommended to me to pray upon it, and ask counsel of GOD concerning it.—The greatest length I could however go in a matter of that importance, while he lived, was to entertain serious thoughts about it, and notwithstanding I found it my duty to conceal the motion,

tion, the parishioners were acquainted with his desire, and after his death they were harmonious and zealous in promoting it. In this the desire of his heart was accomplished. It was indeed a great weight on my spirit to succeed so great a man, but I can say, to the praise of sovereign grace, that while I was there, I was powerfully and sweetly supported."

Mr *Hog's* last sickness was considerably long, and accompanied with great pain. One time his judicious servant hearing the heavy moans he made, humbly asked him, Whether it was soul or bodily pain that extorted such heavy groans from him? To which he replied pleasantly and composedly, "No soul trouble, man, for a hundred and a hundred times my LORD hath assured me that I shall be with him for ever; but I am making moan for my body:" and thereupon he entertained him agreeably, concerning the LORD's purging away sin from his own children in this manner, *Isa.* xxvii. 9. At another time he said, "Pity me, O ye my friends, and do not pray for my life, you see I have a complication of diseases; allow me to go to my eternal rest;" and then with deep concern of soul he cried, "Look (O my GOD) upon mine affliction and my pain, and forgive all my sins." And yet, says his servant, never was his conversation more heavenly and spiritual, than when he was thus chastised. Towards his end he was much feasted with our Saviour's comfortable message to his disciples, *John* xx. 17.—*I ascend unto my Father and your Father, and to my God and your God.* To the writer of the Remarkable Passages he said, "He could not give a look unto the LORD, but he was fully persuaded of his everlasting love." And to Mr *Stuart* he said at another time, "Never did the sun

sun in the firmament shine more brightly to the eyes of my body, than CHRIST the Sun of Righteousness hath shined on my soul." Some time after this, continues the same writer, "When I understood that he was very low, I made him my last visit, and when I asked how he did, he answered, "The unchangeableness of my GOD is my rock." "Upon sabbath evening, for I staid with him that week, when I came in from the church, his speech was unintelligible to me, but his servant said he desired me to pray, and commit his soul and body to his GOD. After prayer I retired a little, and when I returned, I found all present in tears at his dissolution, especially his wife and his faithful servant *William Balloch*." Mr *James Hog* and the writer of the Remarkable Passages add, that as Mr *Thomas Hog* had many times foretold that his LORD and Husband was coming, so in the end he cried out, "Now he is come, he is come, my LORD is come, praises, praises to him for evermore, Amen" And with that word death closed his eyes.

A P P E N D I X.

Containing an Abstract of Mr Hog's manner of dealing with persons under convictions.

FIRST, he laid down some preliminary observations; as,

1. That declining or shifting a fair and scriptural enquiry in any concern of religion, is a shrewd sign that matters are utterly wrong, *John* iii. 19, 20.

2: That

2. That something like a convincing work may have place in some cases, and yet prove delusory, especially, (1) In the case of *melancholy*; where this dreadful malady is, it putteth a dismal garb on every thing, and consequently sin must appear terrible also. Evil spirits do ordinarily make a special handle of this disease, to lead to desperate courses. Thus sin proves in so far a considerable part of the disease; in this case the mind is dark and confused, and according as the malady prevails or abates, the mind is sad or cheerful; and yet the poor creature can give no reason for either. Besides, melancholy doth ordinarily utterly indispose the patient for action, and rendereth him both unfit and entirely averse from it; whereas convictions set home upon the conscience by the Spirit of God from the word, are made effectual for exciting to a diligent use of means, as one would do when his house is all in a flame about his ears. Melancholy may be taken off by medicines, but saving conviction admits of no cure, till the same spirit which awakened, drop in the healing salve as deep as the wound. Yet in the case of several awakened persons, there is a mixture of this malady, but the LORD over-rules it so, as, contrary to its nature, it issues into a distinct concern about their eternal state: when this is the posture of matters, it is happy if the malady be carried off by medicines, and the soul's concern continue and grow; yet ordinarily in this complex case, the soul's cure bringeth health to the body also, according to *Job xxxiii. 23—25. Psalm ciii. 1—3.* (2) Somewhat like to convictions on the mind may be the effect of discontent upon the account of some worldly loss or trouble. This is that sorrow which worketh death, *2 Cor.*

vii. 10. Such a pretended malady would be cured by bettering the worldly circumstances; yet sometimes this malady hath been blessed of the LORD for ushering in convictions, *2 Chron. xxxiii. 11—13. Job xxxvi. 8, 9. Psalm cvii. 10—13.* And (3) specious resemblances of soul exercise, are sometimes derived from a secret consciousness of some atrocious and scandalous crime, punishable by the civil powers, or censurable by the church; but here the shame, and not the sin, is that which troubles the soul, *Gen. iv. 13, 14. Matt. xxvii. 3—5.* Yet even such dismal occasions may be made effectual for bringing the soul under a genuine concern about its eternal state; and where that is the case, the patient will be found very willing to glorify God by an open and free acknowledgment, *Psalm li.*

3. A third preliminary he laid down was, the detection of the sinners' true estate as a child of the first *Adam* who had sinned in him, and was now fallen with him, who therefore is in the same state whereinto Satan brought us all by that conquest, and further hardened therein by a course of transgressions.

4. That there is no attaining of any thing that is good and acceptable to the LORD, antecedent to saving faith; or in other words, till we be in CHRIST, *Heb. xi. 6. Rom. xiv. 23. Matt. vii. 17—19.* and,

5. That there is an enlightening work about sin as well as about righteousness carried in upon the conscience by the Spirit of God, in a suitableness to the sinners circumstantiated case, *John xvi. 8—10.*

Secondly, For discovering whether the holy Spirit was preparing his way towards a saving change on the soul, Mr *Hog* used to enquire;

1. Where?

1. Where? on what occasion, and from what places of scripture it had pleased the LORD to carry home a conviction of sin upon the conscience? whether it was particular? whether the conviction carried from the streams to the fountain of our guilt? and, upon the whole, whether such a discovery of sin had been diffused through the soul with a strong hand, so as the patient was made to acknowledge his former ignorance of the exceeding sinfulness of his sins, and that he never saw them in the light he now does? *John* iv. 29. *Rom.* iii. 9, &c.

2. Whether the patient had ever found himself under the condemnatory sentence of the broken covenant of works, and so bound justly over to the wrath to come? however various the methods are of the LORD's disposal of his creatures, yet still this holds, that the Spirit of GOD giveth a true detection of the sinner's state, as it is in reality, for he is the SPIRIT of TRUTH, and setteth in a true light what he manifesteth from the word to the conscience, *Heb.* iv. 12. *Eph.* v. 13.

3. He further enquired, How the patient found himself affected with his sentence? this enquiry consisted more especially of two parts, (1) Whether the weight of this sentence had fallen more heavily upon the conscience, than any worldly loss, pain or trouble, could affect the mind? *Prov.* xviii. 14. *Job* vi. 2—4. *Acts* ii. 37. and xvi. 30, 31. And (2) In the event of much felt hardness and confusion, which is usually the case of the patient thus circumstanced, he enquired, Whether this confusion and hardness was looked upon as an evil greater, and to be more lamented than any worldly loss or trouble? *Isa.* i. 6.

Thirdly,

Thirdly, For discovering the more rude and unformed beginnings of a gracious and distinguishing change, the heads of enquiry were,

1. Whether in the above case the patient hath had his mouth stopped in the persuasion of the entire and spotless equity of the LORD's disposal, being fully convinced that no person did ever so thoroughly deserve to be cast into utter darkness? hence the exercised soul admireth and adoreth the justice of the Judge, and is filled with wonder at his long-suffering patience, and when his proud and daring spirit putteth forth itself in murmurings, he condemns and abhors himself for them. They are the gall and wormwood in his cup, *Judges* x. 15.

2. Whether, while the patient is pointing towards the rich and free mercy of his sovereign LORD, is he troubled with a two-fold impediment? (1) A thick and dark vail of ignorance upon his mind, he knoweth not how to manage, and is utterly unacquainted with the method of grace, and he finds that no human instruction can remove this vail, *Isa.* xxv. 7. And (2) a haughtiness of spirit which hindreth him from submitting to the LORD JESUS CHRIST, as his RIGHTEOUSNESS, and he is made to acknowledge himself as truly destitute of righteousness as CHRIST was entirely free of sin in his own person, and that of all mankind he stands most in need of a perfect righteousness.

Fourthly, For discovering the further dawning and nearer approach of the day of grace, Mr *Hog* enquired, Whether, while this matter continued in suspense, the patient found a firm resolution in the LORD's strength, never to return to former lords and lovers; and, on the other hand, a firm resolution, in the same strength,

strength, to wait prostrate at the footstool of sovereign grace, until the day of grace and mercy break forth, however heavy the delay be. And where this was the case, it was his opinion, that a gracious issue was ordinarily near at hand, *Psalms* xl. 12. *Mic.* vii. 7—9. *Psalms* xxvii. 14. and lxii. 1, 2.

Fifthly, For discovering the issue of convictions of the right kind, Mr *Hog* enquired,

1. Whether (which is chiefly decisive in this matter) the mind was enlightened to know CHRIST as he is set forth in the gospel, as our Prophet, Priest and King, as made of GOD unto us *wisdom, righteousness, sanctification and redemption*, 1 Cor. i. 30. But more especially his character, as *The LORD our RIGHTEOUSNESS*, *Jer.* xxiii. 6. hath its peculiar relation unto the lost, miserable and undone situation, wherein the sinner findeth himself at the time, 2 Cor. iv. 6. *Acts* xxvi. 18.

2. Whether the soul hath been drawn forth by invincible power to close with the person of CHRIST, as standing in a marriage relation to him, and to receive and rest upon him, not only as the Saviour in general, but as his Saviour in particular, according to *John* i. 12. *Heb.* x. 39. *Isa.* xxvi. 3. &c.

3. Whether the poor tossed sinner hath found somewhat of quiet rest in pointing this way under CHRIST's drawing, after all his legal resolutions, prayers, fasting, vows, &c. had utterly failed, *Matt.* xi. 28—30. *Luke* xv. 17, 18, &c. *Psalms* lxxxix. 19. *Jer.* xvii. 5, 6. *Acts* iv. 12. *Heb.* iv. 3.

4. Whether, according to the measure of the knowledge that the person hath got of the glory of GOD in the face of JESUS CHRIST, a pleasant sense

sense of gratitude, and impression of the love of CHRIST, have strongly and sweetly engaged the soul to the whole of new obedience, without exception or reserve, *Psalms* xviii. 1. and cxvi. 1. 2 *Cor.* v. 14. And,

5. Whether under all subsequent burdens by sin, of whatsoever sort, or by the fruits of the same, the main propension of the soul be to seek ease and relief in the humble acknowledgment of guilt before the LORD, and by faith imploring pity and pardon for CHRIST's sake *alone*? *Psalms* xxxii. 2—5. *Prov.* xxviii. 13. 1 *John* i. 9. *Hosea* v. 15. *Lev.* xxvi. 43—42.

But, upon the whole, it was Mr *Hog's* opinion, that in judging of soul-exercise, we should have a special respect to the issues, for that it is very difficult, if at all possible, before the respective issues, to fix the difference betwixt what is right and kindly, and that which may issue in a further strengthening of Satan's kingdom, *Luke* xi. 24—26. Much depends upon the cool, or cure of these soul fevers, which will prove either health or ruin to the patient, if sovereign and free mercy set not matters right again, *John* xvi. 8, 9. Conviction of sin is best verified by the subsequent conviction of righteousness, and that again by conviction of judgment.



F I N I S.